

CHRISTIAN EDUCATION

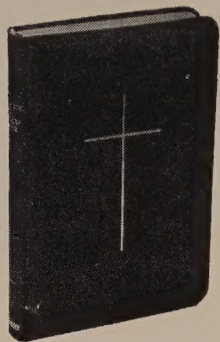
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FINDINGS

MARCH 1959



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Letters:

CHRISTIAN EDUCATION

FINDINGS

Contents for March 1959

Volume 7, Number 3

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• Preparation for Living

During the early years of the Church, the family was often an almost completely self-sufficient unit. The parents taught their children the family trade, social adjustment, and all "things which a Christian ought to know and believe to his soul's health." No doubt these parents also had misgivings as they prepared their children for a life of Christian witness; but one factor stands out—they were completely responsible for the physical, mental, and spiritual development of their children. . . .

Have we bargained away our parental prerogatives? We have delegated responsibility (rightly, in some cases) to the "experts"—the doctors, the dentists, the educators, the specialists. The problem is to know where to stop. . . .

We are now at the key piece of the total educational puzzle—spiritual development. In the past, we have reacted to this problem in a typically American way: by treating it as a specific educational problem to be solved by emulating the public school setup on Sunday morning. . . . We have tried to delegate the most important responsibility of Christian parents—and we have failed.

Christianity is a living religion, and Christian education is a continuing process of preparation for living. We, as parents, are the experts in this field, prepared or not, willing or unwilling. Christian education courses can act as a resource, but parental example is the prime motivational factor in a child's acceptance of spiritual guidance.

A good question for all parents might be: Are we helping with the solution—or are we part of the problem?

James Erle
Trinity Church
Farmington, Mich.

FINDINGS

Department of Christian Education
28 Havemeyer Place, Greenwich, Conn.

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Editor

THE REV. RICHARD UPSHER SMITH

Circulation Manager

THE REV. STEPHEN C. V. BOWMAN

Sight and Sound

Some Audio-Visual Resources for Easter

Perhaps the most persistent symbol for Easter is the decorated egg. It is found in almost every Christian cultural tradition. It seems to communicate some appropriate meaning to individuals of any age. From the egg's sealed-tightness (like the tomb) springs life (like the Resurrection). The Christian's joy and hope in the Resurrection is evident in the decorations on the egg. And simply the egg's shape in itself, which causes the greatest appreciation of engineers and designers, is of such perfection as to cause wonder in any of us.

Easter eggs will be used in many church schools this year. Boys and girls will decorate eggs or bring eggs to class. There may be a parish Easter-egg hunt. And a growing custom is making an Easter-egg tree.

An Easter-egg tree is easily made by securing a barren branch to a weighted base. Perhaps it may be held in a coffee can which is then filled with plaster of Paris. This makes such a firm "tree" it may be used year after year.

Eggs are "blown" and then decorated. Various current homemaking magazines will offer ideas on how to decorate the eggs. Then the eggs are hung from the branch with colored ribbon.

The "tree" may be placed in the nursery or kindergarten class where it will help to provide that atmosphere of joy which we try to communicate at Easter. But the "tree" may be placed in older classes as well; or used as a centerpiece at the parish coffee hour; or set up at home. It is an inexpensive but effective teaching instrument, subtle perhaps, but nonetheless positive.

Hymns

An obvious resource for Easter is our hymnal. Some of our greatest hymns are to be found in the Easter section, although we tend to limit our congregational use of these hymns to a handful. If "The strife is o'er" (No. 91 in *The Hymnal 1940*) is unknown in your parish, junior-high and senior-high classes or evening fellowships might spend some time during the Easter season learning it.

Alleluias seem uniquely to express the joy of Easter. Nursery and kindergarten children are not so young as to

be unable to learn an Easter hymn with an alleluia in it. Preschool children enjoy learning this new word which helps them to express the happiness they feel inside.

Junior classes might be interested in discovering that we haven't sung an alleluia since the last Sunday after Epiphany. (See Hymn 54.) During all of Lent we have refrained from singing this word. And then, on Easter, we break our long silence by singing such hymns as "Jesus Christ is ris'n today" (85) with an alleluia after every line!

The Hymnal 1940 Companion contains a wealth of audio material for Christian education. This book, which should be in the parish library or in the choirmaster's possession, will offer many helpful suggestions for a study of Easter hymns.

Films and Filmstrips for Easter

Two new filmstrips have been released in time for this Easter: *Easter Around the World*, 40 frames, and *How We Got Our Easter Customs*, 35 frames, \$6.00 each. A single record accompanies both filmstrips and sells for \$3.00. (Order from the Society for Visual Education, 1345 Diversey Parkway, Chicago 14, Ill., or from your local distributor.)

Easter Around the World presents an imaginary trip around the world, beginning from the international date line and following the sun as it rises over many different countries on Easter morning. The filmstrip gives an appreciation for the Easter customs and traditions observed by Christians everywhere. The trip ends in America where we see the Easter parade on Fifth Avenue, the egg-rolling contest on the White House lawn, and the sunrise service in the Hollywood Bowl.

How We Got Our Easter Customs differs from the above in that it centers on our American traditions and seeks out their historical and cultural backgrounds. These traditions include the Easter rabbit, Easter eggs, new clothes, and Easter dinner.

The art work in these filmstrips is acceptable. Often the artists do commendable work, but occasionally the pictures are not easily understood, or they distort reality. There is some reliance on stereotypes, such as "native

costumes" in the foreign scenes, which might be objectionable to some. The recording adds to the presentation, although the narrator often seems rushed. One might wish that the organ accompaniment had made richer use of our heritage of Easter hymns.

Intended for audiences ranging from ten-year-olds to adults, these filmstrips may find many uses in a parish program. They would be a good addition to a well-balanced audio-visual library.

The latest filmstrip is not necessarily the best. Your parish filmstrip library may already contain materials that will be useful as you make your lesson plans at Easter. *Symbols of the New Testament*, from "Symbols of the Church Series," is a good example. (Cathedral Films, \$5.00. Record \$2.50.) This filmstrip is excellent for a review of the Church Year, especially Lent, and for its centering on Easter as the pivotal experience in the Christian faith and life.

Other new Easter materials received too late for evaluation are *Gates of Glory* (Concordia, black-and-white film, 30 minutes, rental \$12.00 during Lent and Easter) and *In Joseph's Garden* (Concordia, color filmstrip, price \$5.00. With record \$8.00.)

JOHN G. HARRELL

New Music Album on the Church Year

Those who have enjoyed *So Will We Sing*, Volume I, will be happy to hear of the advent of Volume II. There are three records in the album. The first presents the great music of Advent, Christmas, Epiphany, and the New Year. The second record brings the music of Lent, Palm Sunday, Easter, Pentecost, and the Ascension. The third record is concerned with the music of our national days, Thanksgiving, Home and Mission. The Madrigal Singers of Chapman College, Orange, Cal., under the direction of James McKelvey, are featured in all the offerings from Advent through Lent. The Reformation Singers of the Lutheran Church of the Reformation, Washington, D.C., under the direction of Julie Zabawa, present all the rest.

These are superb recordings. They will be a valuable addition to your own record library, and they make admirable gifts.

Volume II of *So Will We Sing* is available from the Broadcasting and Film Commission, 220 Fifth Avenue, New York 1, N.Y. The cost is \$10.00. Single records may be purchased for \$3.95 each.

MAXINE THORNTON

FINDINGS



Natural conversations occur when young children feel free to interrupt an activity with questions and comments. Here some

children work on puzzles, others listen to the teacher reading a story, and others play by themselves.

Conversation with Young Children

by Peggy Harrell

NOTHING seems to strike more terror into the hearts of teachers than the suggestion that discussion should be a part of the learning process in the classroom.

"The children offer irrelevant comments." "I can't get mine to say anything." "Mine talk all at once." "They won't say anything except when they're doing handwork." These are all typical complaints of teachers in large, small, and middle-sized parishes.

Is it possible that these teachers have never attended a party where people talk to one another? Have they never talked with children except in the classroom? Have they never been children themselves? Surely not!

Then, what is the problem?

I have a suspicion that one of the biggest problems is the feeling that the classroom is not a true-to-life situation involving real people. When we go to a party—or give a party—we're quite sure that the others there are persons just like ourselves. When we talk to our own children, or the neighbor's children, we don't have the feeling we are talking to unreal people. But put us in a church school class-

room, and flesh-and-blood children seem suddenly to become unreal.

The reason we are not terrorized when we converse at a party, with our own children, or with the neighbor's children, is because we know some of the things the people we are talking with like to do, what they like to discuss, what they mean when they use particular words, and probably many other things. We also know that such discussions are not arguments; most of the time, they are just conversations.

A teacher's first need, then, is to think of a church school class as the time and place when children are free, and are encouraged, to talk. The atmosphere should be like the atmosphere of home or playground, for the class is just as much a part of "real" life as is the dinner table or a birthday party.

The second thing a teacher needs to recognize is the difference between "discussion" and "conversation." It is really the latter that we recommend for young children, not the former.

In current jargon, *discussion* includes many forms. It can be *argument*, or *conversation*, or merely

social chitchat. Strictly speaking, however, discussion implies a thorough consideration, in open debate, of the pros and cons of a problem. Children over eight years of age are capable of simple discussion. Teachers have found that, in general, children under eight are not capable of discussion in the strict sense of the word. But if young children are anything, they are natural conversationalists, for Webster defines *conversation*, when used in this sense, as "informal or friendly interchange of views [and] sentiments" and as "conversance resulting from experience. . . ."

Three- and Four-Year-Olds

The kind of conversation young children carry on depends a good deal on age-level characteristics. Most three-year-olds, for example, are capable of sentences containing only three to four words. The four-year-old has usually mastered four- to five-word sentences. These children talk in monologues even when in a group, and they don't "group" very well. When we talk to them, therefore, we must talk to them individually or to one or two at a time. Brief stories (not more than five minutes in length) bring response, too, especially if the children are allowed to interrupt with questions and comments.

Still another form of conversation comes through the use of pictures. My favorite three-year-old is "picture happy." A directive such as, "Bill, get a magazine and we'll look for cars," sends him scurrying to the magazine rack, and look for cars we must if that's what was suggested; not dogs, not cats, not horses—just cars. But if I make my suggestion more general, then we can look at cars, animals, people, trucks, foods, and all the other colorful advertisements. And conversation flows freely.

What does Bill learn from this pastime? I think he has learned that I like him enough to spend time with him and to listen to him. He has learned, too, that if he tears a page, all of life is not shattered. And just recently he learned that not all things within a given class of things are exactly alike, though he doesn't express it this way. He has a wooden pull train with each car connected by hooks. When he saw a train picture, he said, "Train has no hooks." Earlier in his life, a picture of a train was just a train; now it is a particular train with "no hooks." Whether in nursery school or at home, a three-year-old needs people to take time with him so that he can make these connections for himself as he is ready to. Conversation is a form of learning.

Three- and four-year-olds seem to talk to each other in order to play, not in order to communicate their thoughts. Perhaps this characteristic accounts for the fact that their comments often appear irrelevant. Their words are usually either a direct accompaniment to action, or they may replace the action entirely. As Bill walks to the dinner table, he says, "Bill sit in his chair," and dinner had best be ready. But at other times, Bill says over and over again, "Pick up toys, Bill," and Bill remains immovable. The repetition of the sentence has supplanted any need for action in him. He is not being contrary; he is just being three.

Three- and four-year-olds imitate adults and

each other without any conscious sense of imitation. It is a natural learning process. If Bill hears a word which amuses him, he repeats it again and again.

All of these characteristics suggest that three- and four-year-olds will tell you more about themselves in play than they will in words. This is because play is their vocation. Since play becomes a form of conversation, both for pupil and teacher, you will often communicate more to them through your actions and attitudes than you will through words.

Five-Year-Olds

A five-year-old child converses more readily, but his conversation is about *his* toys, *his* family, *his* dog, *his* baby brother. He cannot help looking at life from "his" point of view, because he is just beginning to learn who he is.

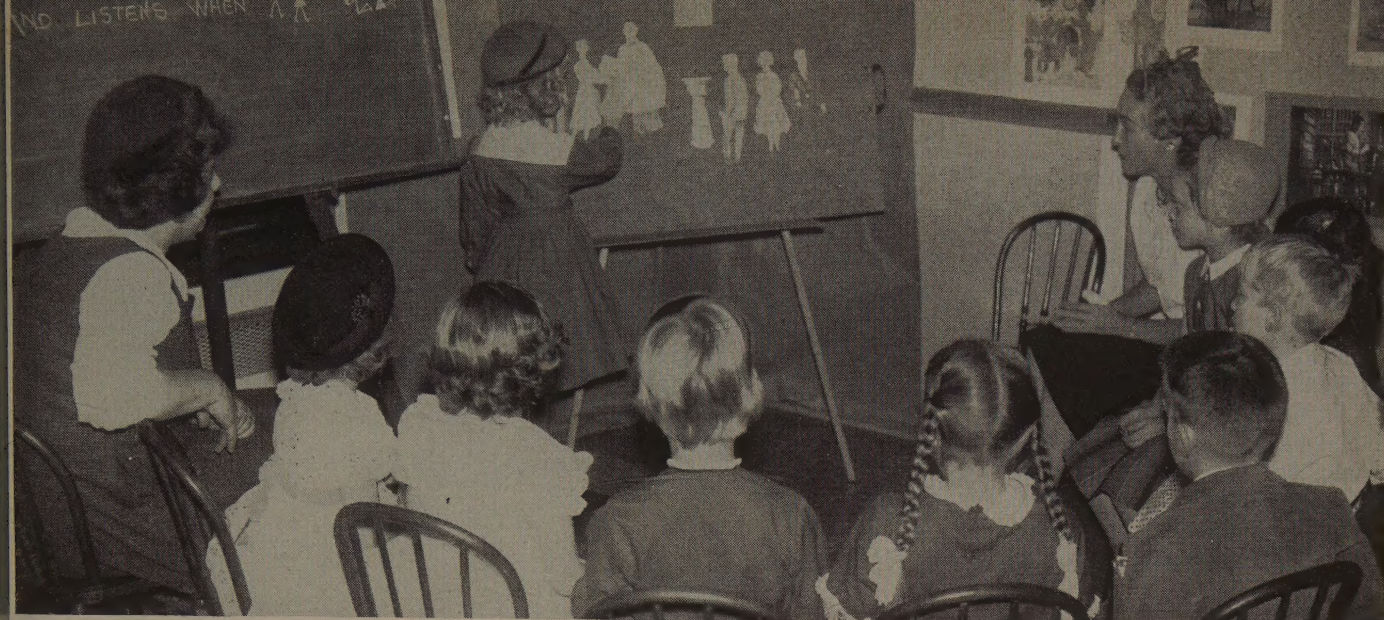
In one parish a five-year-old boy came late to class and burst into the middle of a story hour saying, "Guess who's here!" He was not deliberately rude; indeed, he was expressing great joy at having arrived. Fortunately, the teacher understood what he was really saying and welcomed him with corresponding joy instead of shushing him up.

Five-year-olds often use adult phrases to express their thoughts, but the words don't always carry an adult connotation. Pete, who was taking a walk with his daddy just at sunset, looked up and said, "Daddy, why is the sky pink?" Daddy didn't know the precise reason (the question was not astronomical anyway), so Daddy said, "Yes, it is pretty, Pete!" How well Daddy knew Pete. He knew that Pete was trying to express wonder and joy, but that he didn't have a vocabulary to match his feelings. And if Pete had wanted to know the precise "why," he would probably have said again, "But Daddy, *why* is the sky pink?"

A child of this age has about a ten-minute attention span. His play is not quite so random as the younger child's. He will be more selective about what he likes to do and will do it a little longer. He enjoys a short story if it is well told and has no moral—stories about people and animals he knows. He will still tell you more while he is doing something than he will in direct conversation.

A charming five-year-old was drawing her house for a new adult friend as they traveled along in a car. When she finished explaining the parts of the house, she said, "This is a cloud, but it doesn't look like a cloud, because I'm sleepy." "Why don't you take a nap?" her new friend said. With a drowsy smile, the child clambered into the back seat and fell fast asleep. She had been understood and helped to handle her problem without a long discussion about why people get sleepy, the merits of sleep, or when to sleep.

Like threes and fours, fives, too, will talk with you, but not in a formal setting. They will tell you much more through play and spontaneous chats than they ever can in a group. Often they will talk all at once because, except with help from their teacher, they cannot do otherwise. Their comments will appear irrelevant to the adult, but they are not irrelevant to the child.



The flannelboard figures from *Receiving the Five-Year-Old* help these children to express their ideas about baptism and to begin

Six- and Seven-Year-Olds

If you teach primary children you will discover in them a carry-over of some of the characteristics of younger children. We do not grow all at once in all ways. You will find a good deal of help in understanding these children if you read your teacher's manual, books by such well-known writers as Gesell, and government publications. Stone and Church's *Childhood and Adolescence* (Random House, \$6.50) and Jean Piaget's *Language and Thought of the Child* (Humanities Press, \$4.50) will help you to learn how to talk with children. But your greatest help will come from listening to a child. Then you will hear how he talks.

The first-grader is a literalist. He does not hear what you say from your point of view but from his. He can tell you some of his interests, but he will not tell you his needs. He expects you to suggest and plan the ways in which he can learn, because he has the impression that adults know what he is thinking even when he doesn't say it.

Talking about pictures you bring and encouraging the first-grader to draw pictures of his own are two ways to help him talk with you. A flannelboard story lets him make the picture, hear a story, and assist in the bodily action by putting the figures on the board. He can act out a story and talk to you about the person he played. Sometimes he is able both to act out and to talk the words, but pantomime in general is easier.

He can argue, but he can give no reasons for his argument. He still tends to think alone, even when he is in a group. Slowly, he begins to help others in the class.

In one class all of the children except one hesitant girl were drawing pictures of their homes. "My house is too old and hard to draw," said she. As the teacher was thinking how to help, a boy said, "Well, your new house is modern and easy to draw, but if I had to draw our old house, I couldn't either." This comment was heard with interest by other children, and, within a few moments, they decided the little

to reach some understanding of what it means to be made a child of God.

girl should draw "a kinda, sort of house" as best she could. The teacher had helped this class and the little girl by listening before she spoke, and her words became unnecessary.

The seven-year-old is interested in the physical world and may be able to explain a rocket mechanism better than you can. However, his great wealth of facts will get woven into his imagination, and he will draw some non-adult conclusions. If you do not insist that he draw adult conclusions, he will continue to talk with you.

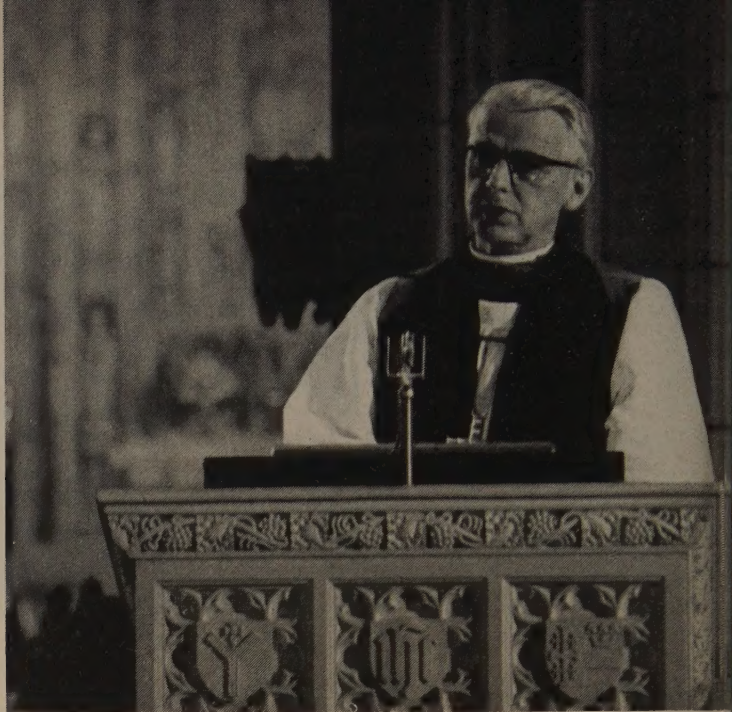
Being seven does not take the wiggleness out of children. They still need activity requiring bodily action through which they can talk. They can help plan projects that interest them, and they can discuss while planning and doing. Their discussion cannot be on one subject for an entire class session.

Conclusion

Success in any classroom requires preparation. This is true whatever learning methods are employed—including discussion or conversation among preschool and primary children. The analogy of the party comes to mind again. If it was a good party, what made it good? If it was not good, what happened or didn't happen? Was there evidence of careful preparation? Had the host planned an ice-breaker that started conversation moving? Was furniture placed so that large and small conversation groups could be formed? Did one activity lead easily into another, so that time did not lag and yet no one felt pushed? Was a game started with a few people which later drew the interest of the whole group? Was the lone wolf allowed freedom to withdraw into a book if he desired?

When a party is successful, the guests were obviously thought of as *people*, not just as so many collections of *x*. The same is true in the classroom. Youngsters are also *people*—people who will talk with you if you care as much about planning for Sunday morning's class as you do for a party for your friends.

The Rt. Rev. Arthur Lichtenberger preaching his inaugural sermon in Washington Cathedral.



Colorful processions of clergy and lay leaders of the Episcopal Church and of sister communions join the great throng in Washington Cathedral on January 14 for . . .

The Installation of the Presiding Bishop

FIVE colorful processions made their way through the crowded Cathedral Church of St. Peter and St. Paul in Washington, D.C., on the afternoon of January 14, to find their places in the Great Choir and in the Crossing. The men, women, and children in the processions were there to share in the installation of the Rt. Rev. Arthur Lichtenberger as twenty-first Presiding Bishop of the Protestant Episcopal Church in the U.S.A.

The first procession was composed of the boys and men of the Cathedral Choir, led by their cross bearer and taperers. While the choir chanted Psalms 67, 15, and 122, the visiting clergy and lay leaders entered the Cathedral. Later processions included Bishop Lichtenberger's clergy from the Diocese of Missouri and members of his Standing Committee there, his classmates at the Episcopal Theological School, representatives of the National Council of Churches, of the World Council of Churches, and of the Polish National Catholic and Orthodox Churches. Next, members of the National Council of the Episcopal Church and staff members from Church Missions House in New York and Tucker

House in Greenwich found their places in the Crossing. This was the first time that women members of the Council and of the staff were represented. Their multi-colored academic hoods added much to the festive occasion. The National Board of the General Division of Women's Work; clerical and lay representatives of continental dioceses and missionary districts; the clergy and Standing Committee of the Diocese of Washington; members of the Cathedral Chapter; and representatives of the Cathedral Schools all added to the significance of the procession.

Forty American bishops and the Acting Primate of the Anglican Church of Canada were seated in the Great Choir close to the Presiding Bishop's official chair.

Precisely at three o'clock, at the moment when all five processions had been concluded, a trumpet fanfare heralded the arrival of the sixth procession, that of the Presiding Bishop and those who were to take an active role in his installation. The choir sang Psalm 150 while this group moved toward the Choir Screen. The Rt. Rev. Henry Knox Sherrill, retiring

Presiding Bishop, read aloud the certificate which testified to Bishop Lichtenberger's election by the House of Bishops at Miami Beach on October 11. The Rev. Canon Theodore O. Wedel, President of the House of Deputies, read the certificate of that House confirming this election. Members of the Presiding Bishop's procession then found their places within the Great Choir, and the Hon. Stuart Symington, United States Senator from Missouri, read two passages from Scripture: Isaiah 6:1-8 and Romans 12:1-5.

Bishop Sherrill led the congregation in the recitation of the Apostles' Creed and in a short litany which encompassed all the concerns of the Church within its brief petitions. Then Bishop Sherrill read the Collect for the First Sunday after Epiphany and pronounced the Minor Benediction.

The congregation joined heartily in Hymn 282, "Praise, my soul, the King of heaven," while the Presiding Bishop's procession moved eastward through the Great Choir. The Presiding Bishop knelt at a prayer desk at the foot of the Altar Steps, and, after a moment of silence, used this variation of the prayer which a minister offers when he is instituted into a parish church. (Compare the Book of Common Prayer, page 573.)

"O Lord, my God, I am not worthy that thou shouldst come under my roof; yet thou hast honored thy servant with appointing him to stand in thy House, to speak in thy Name, and to serve thy People. Pour into my heart, O gracious Father, such love toward thee, that, loving thee above all things, I may by my life and doctrine set forth thy true and lively Word, and whatsoever I do in word or deed, may do all in the Name of the Lord Jesus; to whom, with thee and the Holy Spirit, be all honor and praise, world without end. Amen."

The choir then sang H. Walford Davies' setting of "God be in my head," Hymn 466.

Following this dedication, the Very Rev. Francis B. Sayre, Jr., Dean of Washington Cathedral, presented the Presiding Bishop with the Standard Book of Common Prayer and opened it to page 247 where the words of humility in St. Matthew 20:26-28 are found. In a clear, resonant voice, the Presiding Bishop took his oath:

"I, ARTHUR, by Divine Providence Presiding Bishop of the Protestant Episcopal Church in the United States of America, duly elected, and now to be Installed, do solemnly swear that I will observe and to the utmost of my power fulfil the duties, statutes, and customs of the Office of Presiding Bishop not contrary to Divine Law. So help me God and the contents of this Book."

Bishop Sherrill and Canon Wedel conducted the Presiding Bishop to his chair, and Bishop Sherrill proclaimed:

"I HENRY KNOX, do Induct and Install you, Right Reverend Father in God, ARTHUR, into the Office of Presiding Bishop, with all its rights, dignities, honors, and privileges; in which may our

Lord Jesus Christ preserve your going out and your coming in, from this time forth for evermore. Amen."

"So is this Right Reverend Father and Faithful Pastor, really and lawfully Installed in the Episcopal Presidency of this Church," declared Dean Sayre as a fanfare of trumpets sounded forth and the choir sang Ralph Vaughan Williams' festival setting of Te Deum laudamus.

While the choir was singing the final stanza of the Te Deum, the Verger and the Bishop of Washington, the Rt. Rev. Angus Dun, escorted Bishop Lichtenberger to the Choir Screen. Up to this point much of the service had been invisible to all but those who were sitting in the Great Choir. Now came the presentation of the Presiding Bishop to the people. At the conclusion of the Te Deum, Bishop Dun spoke out:

"Christian Brothers, I present unto you the Presiding Bishop of the Protestant Episcopal Church in the United States of America, ARTHUR LICHTENBERGER, now duly Installed; and I ask for him your continuing loyalty, affection, and prayers, that he may be faithful and happy in the execution of his Sacred Office."

With one voice, the people answered: "The Lord be unto thee a strong tower!" and the Presiding Bishop responded, "He is my strength and my song; And is become my salvation."

Immediately, while the people sang Hymn 256, "O Spirit of the living God," Bishop Lichtenberger stepped into the mammoth Canterbury pulpit to preach his inaugural sermon. He expressed his thanks and that of the Church for the leadership of Bishop Sherrill, his predecessor as Presiding Bishop. He stressed the continuity of the Church as the significant mark of the installation service, rather than his own person, and affirmed that whatever God calls His Church to do, we can perform by His grace, despite our weakness. "The Holy Spirit can make us witnesses to Christ; He can bring forth fruit in us, fruit that will abide."

Bishop Lichtenberger defined two tasks for the Church today: mission and unity. He called for the power of love in open and courageous encounter with the world. "This is the mission on which the Church is sent, and it carries us into every part of the world and into the whole of life," he said.

To those who are afraid of the times in which we live, the Presiding Bishop gave these words of faith and encouragement: "We have before us an opportunity unique in the history of the Church. If God is the Lord of history, as we believe, then we cannot think that this time is some terrible mistake. This day, as every day, is the Day of the Lord. . . . And so we rejoice that God has brought us to this time, for it is His time and therefore a good time, and we pray that we may be penitent and humble and open so that God may use us for His purpose. God has chosen us and appointed us and will bring forth fruit in us."

The service was swiftly concluded. The Presiding Bishop was escorted to the Altar during the singing

of "Ye watchers and ye holy ones," Hymn 599. There he said a concluding prayer for the Church and the world, and asked God's blessing on the people. Then the six processions retired in the reverse order to which they had entered the cathedral, the Presiding Bishop leaving first. The hymns for the recessional were numbers 383, 384, and 276.

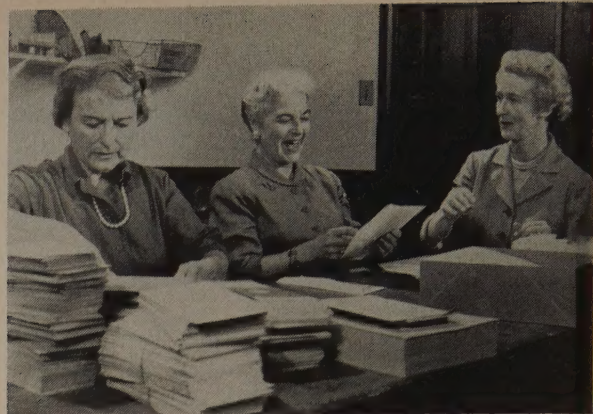
The Significance of the Service

FINDINGS devotes this space to the Installation because it believes that the ceremony affords considerable teaching opportunity for the whole Church. The service can be simplified and repeated (if the bishop of the diocese so permits) in order to let fellow Churchmen share in the sense of dedication and witness which marked the event in Washington. Many Episcopalians will have heard or seen parts of the service on radio or television. Now they can share more fully in it and commit themselves to work with Bishop Lichtenberger for the mission and unity of the Church. The Department of Promotion has prepared a film on the Installation which will also help viewers to feel themselves a vital part of the congregation. (Rental \$5.00, purchase price \$50.00.)

Adults and youth may well read Bishop Lichtenberger's sermon (printed in full in the February issue of *Forth*) and discuss its implications for them. Through it, confirmation classes will be helped to get a better picture of the Church. Vestries will want to identify themselves with the Presiding Bishop's objectives and leadership.

Those who wish to learn more about the Presiding Bishop and his work will find abundant material in the November and January issues of *Forth*, in recent issues of the weekly Church press, in the 1959 *Episcopal Church Annual* (Morehouse-Gorham Co., \$5.75), in *The Episcopal Church and Its Work* by Powell Mills Dawley (Volume VI in THE CHURCH'S TEACHING), and in Manross' *A History of the American Episcopal Church*. The work of the National Council is described in all these periodicals and books and in a film-strip, "This Is Your National Council," which is available from the Audio-Visual Library, 281 Fourth Ave., New York 10, N.Y., for \$5.00.

Scene from "The Volunteer," a "Talk Back" film.



"Talk Back"—TV Boom to Discussion Groups

■ Are you having trouble interesting people in your church discussion groups? If so, here is something that may help you. Now appearing on TV stations across the country, and available for your local use, is a series of half-hour programs suitable for men's and women's organizations, most older church school classes, and youth groups—indeed, for anyone interested in applying Christian faith to action.

■ Entitled "Talk Back," the thirteen programs begin with dramatic film portrayals of problems common to all of us: life's good and bad breaks, pressures of modern living, belonging, acceptance, faith, knowing God's will, prayer, rearing children, insecurity, suffering, guilt, anxieties and fears, civic responsibility, Christian principles. The stories are "open-ended," leaving the problems poignant but unsolved. For the second half of each program, studio TV cameras pick up a local panel consisting of a moderator and two to four participants who bring Christian insights to bear upon the problems. The task of the panel is to relate the film presentation to the local situation, but to leave it unsolved.

■ It is hoped that televiewers will become personally involved in the plays and discussions, and that they will give serious thought to their Christian implications. Detailed recommendations for the promotion and use of the "Talk Back" series and for the training of discussion leaders have been carefully developed and have already met with much success.

■ "Talk Back" is designed for use on an interdenominational, community basis, such as, for example, a local council of churches. The film presentation is professional. This series seems to us to be a "natural" for Christian education programming in the Church. The series can also prove helpful for discussion in families, among neighbors gathered to watch the programs, and even in the chance meetings of individuals who have seen them.

■ "Talk Back" is a valuable tool for stimulating people to think about Christianity in terms of daily life. We strongly urge Church leaders to make every possible effort to use it for this purpose. The Department of Christian Education has notified clergy and Christian education leaders in areas where "Talk Back" is being telecast so that discussion groups of all kinds may be planned.

■ If you are interested in this series, write to the National Council of Churches of Christ, Broadcasting and Film Commission, 257 Fourth Avenue, New York 10, N.Y. "Talk Back" was produced by the Methodist TV Ministry.

DANA F. KENNEDY, Division of Radio and Television
SUMNER WALTERS, JR., Leadership Training Division

If You Want a Parish Assistant . . .

The three-month training program for parish assistants in Christian education will give your candidate knowledge and skill.

THE Training Program for Parish Assistants in Christian Education will be held from June 11 to August 29 at Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio. This is the third annual session of this program in which men and women who have special responsibilities in Christian education, either at a parish or diocesan level, are given intensive training in the theological foundations and objectives of Christian education as well as in its methods and techniques.

Dr. Johanna K. Mott, Executive Secretary of the Leadership Training Division of the National Council, will again serve as director of the Training Program. That her leadership has contributed greatly to the success of the two previous sessions is borne out by the testimony of her students and by their rectors. Miss Mott has served previously as director of a summer session at Windham House in New York City, as college worker and director of Christian education at St. John's Church, Norman, Okla., and as staff assistant for young people at St. Clement's Church, El Paso, Tex. Serving with her this summer at Bexley Hall will be several staff members of the Department of Christian Education of the National Council and other men and women recruited from parish and university life.

The Training Program was instituted in 1957 by the Rev. David R. Hunter, Director of the Department of Christian Education of the National Council, in response to the need which exists throughout the Church for intensive short-term training for persons who, although they are already serving in educational positions in parishes or have been engaged for this purpose, have not had previous training for such work. One clergyman, whose director of Christian education was recruited from public school teaching, says, "The Training Program is one of the best possible choices for someone who wants to work for the Church."

Applicants must be twenty-five years of age or older. The Training Program is not a substitute either for the women's graduate schools (St. Margaret's House and Windham House) or for the Apprenticeship Program for recent college graduates who wish to test their vocation for Church work. Young clergymen have attended the school in previous summers,

and it is their recommendation and that of other alumni that priests or deacons with special responsibility for Christian education in their parishes or missions enroll as soon as possible.

Mrs. John E. Holmes had served Trinity Church, Syracuse, N.Y., as director of Christian education for two years before she enrolled last summer in the Training Program. A housewife and mother, she was seeking a deeper understanding of her church job, an over-all view of the whole task, a pulling together of the experience and training which had been hers over the years. She describes in these words the nature of the training which she was given at Tuxedo Park, N.Y., where the 1958 session was held.

"There were three general areas of learning, inseparable and dependent upon one another. In the first two weeks a foundation was laid for an understanding and explanation of our task and our life together as a group. We spent about a week settling in, receiving orientation, and making a cursory examination of the objectives of Christian education.

"In succeeding weeks we had the experience of a Parish Life Conference and a Parish Leaders' Institute. The former helped us to face with one another the full implication of the Christian gospel, the second to examine through experience the forces and interactions which motivate a group and the ways in which these may be met most effectively.

"The second general area of study," Mrs. Holmes continues, "is theology: the Holy Bible, the Book of Common Prayer, and the six volumes of THE CHURCH'S TEACHING series, all related to extensive work in the philosophy and methods of Christian education. The Rev. Dr. John Krumm, Chaplain of Columbia University, was with us for two weeks; his lectures in theology were exciting and stimulating. The Rev. Charles P. Scott, Chaplain at Middlebury College, Vt., led our study of the Old Testament for two weeks, and made it possible for several of us to say, 'I feel for the first time that I am a real part of this history—a member of God's New Israel.' The Rev. Clarence W. Brickman, Executive Secretary of the Unit of Parish and Preparatory Schools of the National Council, helped us to increase our understanding of the New Testament and to deepen our personal involvement in the Gospel."

... Training program for parish assistants

Every educational worker is concerned with goals, lesson planning, classroom techniques, resources, and leadership training. The Rev. Walton W. Davis and the Rev. Frederick B. Wolf, both of the Leadership Training Division, Miss Eleanor E. Sandt and Miss Mary J. Pyburn of the Division of Curriculum Development, Miss Louise Hatch of the Youth Division, the Rev. John G. Harrell, Executive Secretary of the Division of Audio-Visual Education, and the Rev. George L. Peabody of the Church and Group Life Laboratory project were the National Council personnel present to help the students gain a firm grasp of the educational principles and methods applied to all age-groups in the Church—children, youth, and adults. In this connection, all Seabury Series courses and the *Teacher Training Guide* were studied thoroughly. Mrs. Eleanor Vaughan of St. Mary's Church, Mohegan Lake, N.Y., demonstrated how she trains her teachers who are not using the Seabury Series. Miss Else Smithcors of Truro Episcopal Church, Fairfax, Va., helped in the use of creative arts in planning programs for children.

The third general area described by Mrs. Holmes is that of a group "living and working together in a close relationship for three months' time." Students and their leaders shared every day in the Eucharist and the Daily Offices. They ate together and played together. "With all our weaknesses and our aspirations, we strove to be a *Christian* community," says Mrs. Holmes, "and we were able to see more clearly what the Church is and what our place is as its members. And so, because we have lived together, we are different people from the ones who came in June. For myself, I have gained insights and techniques, a better understanding of what I hope to do, and more confidence in being able to do it, God being my helper."

Student Body

Seventeen students comprised the student body of the Training Program which was held in 1958 at Tuxedo Park. They represented a wide span not only in age and geography, but also in their previous training and experience. Mary Holmes and Hazel Schneider had each served for two years as director of Christian education, the former at Trinity Church, Syracuse, N.Y., the latter at All Saints' Church, Jacksonville, Fla. Louise Bulkley was secretary to the dean of St. John's Cathedral, Denver, but wanted to serve instead as parish assistant in education. Peggy Pfefferkorn was already on the job as parish assistant at St. John's Church, Ellicott City, Md., when she enrolled in the Training Program.

Three of the students were public school teachers who will serve part time in their parishes. Beverly Wilson is a dental hygiene teacher in Saranac, N.Y., and will add to her present teaching and household duties her service to the Church of St. Luke the Beloved Physician, Saranac Lake. Joan T. Foster, a geometry teacher in Willoughby, Ohio, will also

serve as "P.A." at St. Mark's Church, Canton. Catharine Henry, a teacher of English in the Clearwater, Fla., high school and at St. Petersburg Junior College, will work part time at the Church of the Ascension, Clearwater. The Clearwater parish will soon have two parish assistants since Phyllis Way, former youth worker in the Diocese of Los Angeles, is going there to serve.

Just as many men are giving up business and professional positions for service in the Church, so are women. And the Training Program is making it possible for them to get their basic training for their new work. Beulah Gardner has retired from the U.S. Post Office in New York and will serve St. Philip's Church, Harlem. Barbara Hanley was office manager for a General Motors Corporation distributorship in Albuquerque, but is now "P.A." at St. Mark's Church-on-the-Mesa and college worker at the University of New Mexico. Ann Krieger was a secretary in the superintendent of school's office in Martinsville, Va., and will now serve Christ Church as "P.A." and secretary. Florence Ellinghaus will continue to serve as secretary of the Montrose, N.Y., Water Board, but she is very active in her mission, the Church of the Divine Love. The Training Program, she says, has strengthened her leadership capacity for Church work.

Many women spend their earlier creative years rearing a family and entering into various community enterprises on a volunteer basis. Such a one is Mary Louise Quincy of Sumter, S.C. She says of the Training Program and her appointment as parish assistant at the Church of the Holy Comforter: "Really they have meant a *new life*. As a widow, I had been busy and happy with my friends, my grown children and their families, and with church and community work and a multiplicity of hobbies. But often I felt that my life lacked point. Now, as parish assistant, my days are filled with interesting, rewarding, and useful work." Mrs. Quincy goes on to comment: "From the point of view of a parish, I'd like to point out that although workers in religious education are in short supply, middle-aged widows, unfortunately, are not. So why not make use of available material?"



Parish assistants come from varied backgrounds and fill a very real need for leadership in parish life.

Three of the 1958 students will serve the Overseas Department as missionaries. Lois Kent, the wife of a Church Army officer, will serve with her husband among the Eskimos at St. Thomas' Mission, Point Hope, Alaska. Matilda Syrette has returned to St. Mark's Mission, Bluefields, Nicaragua, where she fills just about every position: church school superintendent, day school teacher, organist and choir director, member of the Altar Guild and of the vestry. The Rev. Charles E. Carter, a graduate of the Church Divinity School of the Pacific, is now studying at the Berkeley Divinity School in New Haven, Conn., and will return to Panama in June as director of Christian education of that missionary district. Another diocesan worker is Joan Leighton, a former public school teacher in Houston, who is now Assistant Consultant in Christian Education for the Diocese of Texas.

In addition to the contribution of the staff, such rich variety in the background and experience of the students helped to provide "the living and working together" about which Mrs. Holmes spoke earlier. The same kind of diversification was characteristic of the 1957 student body.

The Proof of the Pudding

A Southern rector has written to tell us what the Training Program has meant to him. His director of Christian education left public school teaching to work for the Church and turned to the Training Program for her orientation and basic training. "Actual experience on the job was the proof of the pudding," this rector writes. "We have had a most satisfying relationship. Our director of religious education (we give her that status because of her previous professional educational training and experience) has entered fully into the total life of our parish, with specific responsibilities assigned to her under my personal direct supervision. We have held regular weekly consultation about the work and the personnel it involves. This is essential because it provides for constant evaluating and checking on our labors. Trial and error have played their part, but by this steady consultation we have been able to back up or go ahead as developments indicated."

Of his assistant, this rector writes, "Her zest for faith spills over on those with whom she works and lives. Our parish family has accepted her gratefully in her new role and has given her the glorious cooperation that is so highly desirable."

Another Southern rector writes of his parish assistant, "I was amazed, not only with the orientation and information she received in three short months, but also with her ability and willingness to pitch in and do a most creditable job in a parish situation."

A priest in the West writes: "I had the opportunity, last year, to attend several sessions of the Training Program for Parish Assistants. I myself received a great deal of help from this experience. Two things, however, impressed me most: first, the quality and the dedication of the women who are presenting themselves for professional church work and, second, the comprehensive nature of this training program which seemed to me to cover all the most vital aspects of parish life.

"One of our staff members attended this school, and what she brought back was positive proof to us of the value of the entire program. Now she sees the work of our parish in the light of the total redemptive task of the Church. In her own words, she came to understand at a deeper level how, in every aspect of the Church's life and work, it is possible to communicate the Christian message and that we are teaching by all that we do. I am convinced that many of our young women are receiving exceptionally fine training as Christian education leaders and as assistants in parish administration."

The rector of one of the men enrolled in the first session has this to say eighteen months later: "The bishop and our parish financed our candidate for Holy Orders to attend the Parish Assistants' program. There he got a thorough training in the Church's educational program, which has been invaluable to us. He made a detailed study of each course in the curriculum and was trained in youth work programs. We find him as much of an expert as we could ask. At the training session he gained real skill in teacher training; now he is doing this each month with our teachers with good results. In other words, the school has made him a real leader in Christian education, and we feel extremely fortunate to have him in charge of our church school and youth work. I would say, therefore, that this school is one of the most useful things in the Church. I certainly recommend heartily that parishes send their likely young men and women to it, for it has no substitute."

One of this year's graduates echoes this appreciation: "As the year progresses, I find more and more value in the summer course. I would not have been able to fill my present position without this training."

Qualifications

One of our clergy writes, "Any man or woman who wants to be a Parish Assistant in Christian education will need a sense of vocation. This is the prime requirement: dedication, commitment, a desire to serve faithfully, and a willingness to do the work. This might be called the 'native equipment' for anyone who wants to work anywhere in the Church. After this initial and continuing commitment come other qualities—intelligence, personality, attractiveness, adaptability, ability to relate oneself to other people, and all the other 'fruits of the Spirit' which flow out from wholehearted commitment to Christ's service."

The Church needs such men and women. Perhaps your parish or mission has a person who is qualified. If so, perhaps you can help to bring him (or her) and your parish together and can make it possible for him to attend the Training Program at Bexley Hall next summer.

Application and inquiry should be made to Dr. Johanna K. Mott, 28 Havemeyer Place, Greenwich, Conn. All applicants must have the endorsement of the rector and vestry with whom they will work after their training. The total cost of the three-month session is \$750.00 (plus transportation). Scholarship aid is available.

The Rebellion of Youth

by Richard L. Harbour

THERE are about eighteen million young people in the United States between the ages of thirteen and nineteen. Although these teenagers are fairly well distributed through the rest of the population, they make up what sociologists call a sub-group. The sub-group has its own image of what a person is, its own identifications, and its own language. It also has its own disciplines which the young persons apply to themselves more rigorously than the disciplines they accept from adults. In effect, the sub-group has its own culture.

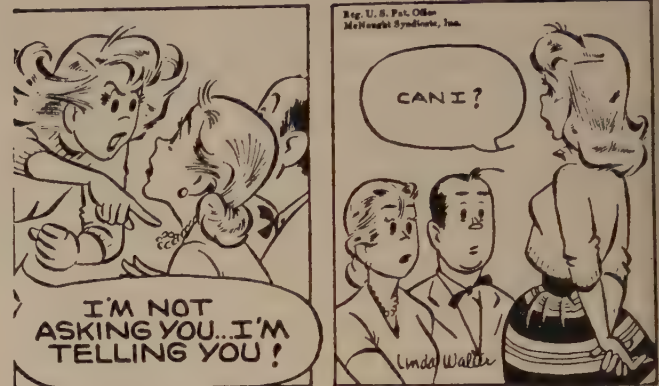
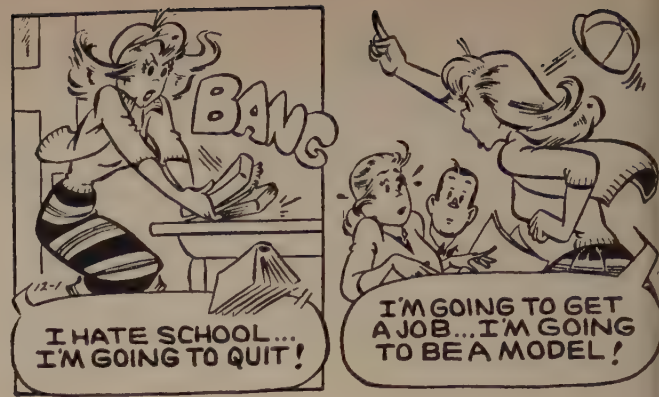
As teenagers struggle to reconcile their youth culture with what they understand of adult culture, they encounter many frustrations. These frustrations become serious barriers as young people and adults, especially the parents of teenagers, seek to communicate with each other.

There are three main causes for the communication breakdowns between parents and youth. One cause is that many parents do not see the whole nature of rebellion in the teen years. Another is that parents cannot quite visualize the whole nature of the teenage predicament. A third is that young people are not aware of the whole nature of adulthood.

Teenage Rebellion

Many parents feel that the rebellion of teenagers is aimed at them. However, parents may well take a new look at the tension points from which the arrows of youth's rebellion are flying. For example, a teenage girl said she was "mad" at her father because he insisted that she must return from her dates by midnight. She said that she would rather stay out until one o'clock. When asked why her father might not be persuaded to compromise on twelve-thirty, she replied, "Oh, but he couldn't compromise. Because then he couldn't make any rules, and I wouldn't know what to do about a lot of things!"

Are young people rebelling against something deeper than parental controls? Inability to deal with one's own potentialities and limitations is far more threatening to a young person's personal freedom than are the controls imposed by his parents. If the teenager does not know what to do without adult control, perhaps he does not know the self on whom adults are attempting to impose controls. The source



From "Susie Q. Smith" by Mr. and Mrs. Jerry Walters. Reprinted by permission.

of his outward rebellion is often an inner rebellion against the inability to deal with himself.

This inability is complicated for teenagers by the steady succession of changes taking place in their bodies. Most of these changes occur when the teenager is not prepared for them, and this accentuates the prevailing tendency of young people to feel that they are out of step with adults, with other young people, and even with themselves.

The ideas or images teenagers hold of themselves go through many drastic revisions. While a young person's idea of self is closely related to his experience with bodily change and growth, he also has an idea of self as distinct from the body. One boy said, "Personality is the part of your soul that shows." One girl claimed that varied types of clothing reveal various aspects of personality. While some young people seem to believe that this spiritual self uses the body and even clothing for outward expression, they all seem to agree that the spiritual self is virtually indefinable.

Thus, in trying on various roles, young persons are also searching to identify the real self. They test its identity by the reactions produced in other people, and they watch for such reactions in their contemporaries, in their parents, and in other adults. All these reactions help them to pound the outlines of self into patterns which conform more or less to their ideal images of self. This attempt to identify the self is not merely an endeavor to recognize something already present; it is also an active effort to create a new personality.

This whole effort of handling the onerous task

of identifying the true self is filled with inner confusion and weighted with frustrations, and much of the exterior rebellion caused thereby is felt by the parents—who happen to be closest at hand.

Youth's Lonely Predicament

Another cause of breakdowns in communication between parents and youth is that the teenager feels he must handle his predicament alone.

Uncertain whether to act like a child or an adult, striving to go on yet tempted to turn back, the teenager seems to expect that adulthood can be gained at the same rate of speed at which childhood is renounced. Having emerged from childhood, where every minute seemed to be an "infinite season of waiting for a promised occasion of joy," the youth feels the power and readiness to enter adult status without delay. Yet, since the responsibility he carries for identifying his role in life already seems heavy enough, the teenager is unwilling to accept as an additional burden the responsibilities attached to adult privileges.

Many parents have vivid recollections of the lessons they learned in the course of becoming adults. When they try to communicate these to their teenage children, the lessons seem to fall on deaf ears. This is because the young person, faced with the urgency of his own wants, feels that no one can appreciate the complexity of his situation.

Can anyone list all the issues that are crucial between the parents and youth of today? Access to the telephone and the automobile, time schedules, chores, money, clothing, friendships, dating, manners, and morals: these are only a few of them. Disputes on any or all of these subjects may break down communications between parents and young people. Limits must be set, but if parents set the limits too firmly, some form of explosion seems almost inevitable.

The irony is that both young people and their parents are probably battling over the "principle of the thing." For the teenager, the principle may be that youth ought to win once in a while. For the parent, it may be that yielding on one point may require yielding on all points. Yet if the parent can stand firmly on the broad, enduring principles he is holding for life, he can afford to yield on a few issues which will give his young son or daughter a chance to win an occasional battle.

In a wonderful address on "The Meaning of Love in Christian Thought," A. T. Mollegen once said, "Teenagers rebel not only against authoritarianism, but they rebel against authority itself. That is what makes their problem and our problem so hard. On the other hand, they cannot live without authority, and they know it acutely because they are not yet adults." (*The Christian Faith and Youth Today*, The Seabury Press, 1957.) Dr. Mollegen then recounts the following story from the Seabury Series teacher's manual *Belief and Behavior*.

A fifteen-year-old boy approached his father, busy reading the evening newspaper. "Dad, I would like to talk to you." The father put his paper down. The boy continued, "I've been thinking it over, Dad, and I think I am old enough now to take over my own

life, make all my decisions—when to get up, when to go to bed, whether to study or not to study. I wanted to talk this out with you and tell you that that is the way I feel about it. I think the time has come." The father, with a twinkle in his eye, rose and said, "This is the day I have been looking forward to since you were born. You cannot imagine with what joy I say yes to you. This is what it was all about—that you should some day come to this." The boy said nothing and went off. About five minutes later he came back. "Dad, I would like to talk to you again. Dad, what we said a minute ago, that doesn't mean that if I get in a jam you wouldn't help me out, does it?"

"There you are," Dr. Mollegen continued. "The declaration of freedom and independence which goes out into the world . . . and the return to the security, the authority, and the orderly framework of the parent-child relationship.

"Now, all adolescents are in oscillation between these two poles, and it always seems to me that just at the time that they are rebelling, we are asserting authority, and, perhaps, being authoritarian. And just at the time that they come back to us for a framework of discipline, we are being very permissive. This must be confusing to them. Of course, this is just an exaggerated way of saying how difficult the whole relationship is. And I am presupposing what everybody knows, that it is a lot of fun."

Privilege and Responsibility

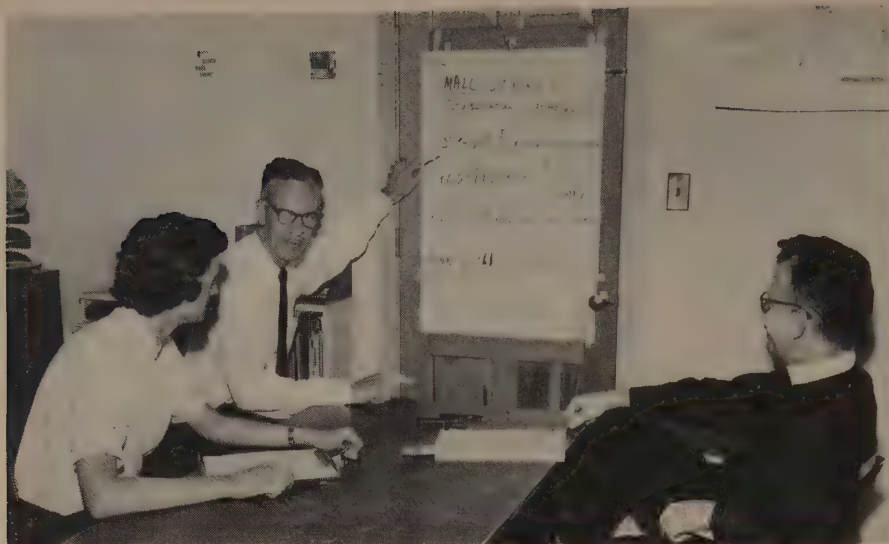
The tendency of young people to avoid the responsibilities that go with privileges has already been mentioned. It is part of the teenager's unawareness of the whole nature of adulthood, and this is the third cause for breakdown in parent-youth communication.

In their eagerness to grow up, young people tend to overlook the fact that adult privilege is not irresponsible privilege. The freedom of adulthood lies in the power to choose among privileges and in the power to assume the responsibilities.

We have no recognition rite or ceremony for arrival at maturity. No one seems to have discerned the point at which adolescence and maturity merge. About the only way a young person can know that the maturity he thinks he has reached is recognized is by the way other people treat him.

In a pamphlet called *The Adolescent in Your Family* (U.S. Department of Health, Education and Welfare, Children's Bureau Bulletin 347-1954, Government Printing Office, \$.25), Dr. Douglas A. Thom has written, "People are inclined to think of maturity as a definite state to be reached much as if it were the end of a journey. It would be better to think of it as an ever-receding goal toward which we begin to march at birth and go on to the end of life."

If parents can manage to acknowledge the maturity which teenagers show, if they can avoid exaggerating the lingering tendencies toward childishness, the communication breakdowns will be less frequent, and the young person will discover that he is already being recognized as an adult while he is still anticipating becoming one.



The author (right) discusses the publication schedule for the small church school materials with the Rev. William Sydnor, head of Curriculum Development, and Katherine R. Blyth, a conference member.

A Report on the Small Church School Program

by Smith L. Lain

In the Christian education resolution adopted by the 1958 General Convention, the Department of Christian Education was commended for the "intense effort" which it is now making "to create teaching material and methods specifically designed for very small church schools."

The purpose of this article is to keep the Church informed of what is being planned and of what has already been accomplished in the preparation of group-graded material.

In the fall of 1957 a conference was called by the Department of Christian Education in which the Overseas Department and the Division of Town and Country Work of the Home Department were also represented. The Rev. Ira A. England, then in charge of the Small Schools Project, was convener of this conference.

At this first meeting it was decided to call together in a second conference men and women who are known for their work either in Christian education or in the town and country field in order that they might begin to write materials specifically designed for small church schools. By definition, these are schools where three grades or more are combined in one class, or where separate classes cannot be held. Sometimes instruction must be given to all ages at one time within the framework of the corporate worship of the mission or parish. "Small schools" are usually thought of as being rural, but this is not necessarily so. Sometimes the grouping of several classes is necessary in a large city parish because of the scarcity of children within a certain age-range. This is sometimes the case, for example, in an old downtown parish.

The first writing conference was held in January, 1958, at the National Town and Country Church Institute at Roanridge, Parkville, Mo. Thirteen priests and women workers, coming literally from Maine to California, outlined a document for clergy and lay leaders in small church school work. This document was read critically by responsible persons throughout the Church. Their reaction was generally favorable, so the document was revised and published. At this point, Dr. England was transferred to the Department's Unit of Evaluation, and I became Associate Secretary of the Division of Curriculum Development in charge of the Small Church Schools project.

A second writing conference was held at Roanridge in November, 1958, within three weeks' time of the General Convention resolution referred to above. Eighteen persons trained in Christian education and rural work, and including parish priests, administrators, teachers, and writers, met for two weeks and produced the general outline and, in part, the content for several teaching manuals.

Each course is being written for a three-year span: preschool (ages 3, 4, and 5), primary (grades 1, 2, and 3), junior (grades 4, 5, and 6), and junior high (grades 7, 8, and 9). Although the materials must serve a wide age-range, they will be consistent with the basic philosophy of Christian education which has been adopted by the Department and which General Convention endorsed in its resolution at Miami Beach.

Christian education directors who are working in parishes and missions have been appointed to test, revise, and complete these preliminary manuals for experimental use in actual church schools.

The present schedule of the Department is to begin publication of the new materials in the summer of 1961. This may seem a long way off to the reader, but to those of us who are developing the materials it seems all too short a time to do the kind of job we hope to accomplish. In the meantime, as in the past, FINDINGS will continue to provide articles which will help clergy and lay leaders in small church schools.

This diorama and the pictures on the next page are taken from *Weeks of Growth*.



Preparing Teachers for VACATION CHURCH SCHOOL

It's March! The rector, the altar guild, the church school staff, the choir, the sexton are all busy preparing for Easter. But some of you are already making plans for your summer program. If these plans include a vacation church school, now is the time to get ready for it.

There are many details which you will have to consider, one of the most important of which is the training of those who will be on the front line, the teaching staff. No two vacation schools are alike. As you plan your training program, you will have to think of your particular parish, your teachers, and your children. Have these teachers taught before? How much training have they had? Have the courses been chosen, and are these materials

in the hands of teachers and observers?

Many varying factors will influence your training program, but five basic elements should be considered in any vacation school training program. Each of these might be the topic for one or more training sessions of two hours:

1. How can you help teachers to deepen and clarify their understanding of the purpose of the course? Most vacation school manuals include a statement and explanation of the purpose and scope of the course. There needs to be an opportunity for teachers to talk this over. They may wish to raise questions, or they may have insights and ideas to share with each other. Through this give-and-take, subject matter

comes alive, understanding is deepened, and each teacher makes the purpose of the course her own. Only when she has done this, can she move with greater confidence and freedom in the areas of the course.

2. How can you help the teacher to see each child in her class as a unique person? Again, your course materials will give some help regarding age-level characteristics and interests. But the training program offers further opportunity for teachers to learn more about children through looking at typical conversations of children and developing skills in hearing and listening. Children's comments are important. A real religious question may lie behind a seemingly unrelated and casual remark. Teachers need this

kind of practice in recognizing what lies behind the children's words.

How does all this point the direction of teaching? What is the relationship between the course materials and the lives of the children? Every teacher must wrestle with these questions before she can do effective session planning. She needs support in this. You can give her this support through a training program.

3. How do the atmosphere and activities of the classroom help children to learn? Children learn not only through words but through everything that happens in the vacation school class. The room itself will speak of your concern for the child. Is the room cluttered and dirty, or is it attractive, making the best possible use of the facilities at hand? The teacher's attitude toward her children and her teaching task will communicate as much, if not more, than her words. Does the teacher know each child by name? Is she more concerned about the timetable than about the children? Does she consider her particular children as she reads her course materials? All that happens during the course of the morning—whether it be discussion in the classroom, free play, or the worship service—is grist for the mill.

The importance of these details can easily be overlooked unless they are made a part of your training program. Perhaps your teachers will ask questions on the subject of class

discipline, making a lesson plan, or organizing the daily schedule. Your responsibility as a trainer is to help them understand that these details are important.

4. What can you do to help teachers acquire more skill in lesson planning? The heart and core of any training program is to help teachers put together what they have learned about the course materials on the one hand and their children on the other. This is the basis of effective lesson planning.

Competence in lesson planning cannot be gained without practice. Be sure to allow ample time in your training sessions for practicing this essential skill. Most vacation school manuals include descriptions of the steps in lesson planning. For additional information on this subject see *Weeks of Growth* (The Seabury Press, \$2.10). This basic guide is a useful resource not only for the new Seabury vacation school course for grades one and two, *God Is Great, God Is Good* (The Seabury Press, \$1.90), but for any vacation school course.

In your practice session, be sure that teachers and observers are thoroughly familiar with the steps in lesson planning used in your course materials. Then provide an opportunity for each teacher-observer team to practice these steps by making her own sample lesson plan. Through sharing these plans in the total group, the teaching teams will gain support from each other as well as increase their skill in planning.

Because of the pressure of having to make a daily rather than a weekly lesson plan, it is particularly important that vacation school teachers be helped to plan well ahead. Planning will be much easier if teachers are thoroughly familiar with their course materials. Be sure to use manuals or course books in your practice sessions on lesson planning. The competence that comes from practice will bring the confidence necessary for flexibility in teaching.

5. How can you help teachers use creative activities more effectively? You and your teachers may already have some ideas about the place of creative activities in the vacation church school program. There are two aspects which should be emphasized in the training program: (a.) the fundamental understanding



of how these activities contribute to learning; (b.) practice in the use of these activities.

Sometimes creative activities have been regarded as mere busywork, but this is a misunderstanding of their function. Rightly used, creative activities provide a rich opportunity for children to participate, to become involved in the life of the whole class, and to express thoughts and feelings which they may not be able to put into words. This can be a most effective way of learning.

Many teachers are reluctant to try a creative activity which they have never used before. Set aside a time in your training program when teachers can experiment with a variety of creative activities and materials. Have them actually work with such mediums as clay, finger paints, or papier-mâché. A teacher who has had this kind of opportunity will be more comfortable with her class.

You will find a wealth of information about creative activities in *Weeks of Growth*. In your community there may also be persons whom you can use as resource persons in your training program. Public school teachers are only one example.

Conclusion

In working out your specific plan for training, you may wish to incorporate these ideas into a week-end workshop or a series of evening sessions. However you arrange your sessions, it is advised that you allow a minimum of twelve working hours for your training program.



What the Church is teaching week by week

by William Sydnor

Easter I, April 5, 1959

THE THEME:

The Lord is in your midst.

THE EPISTLE. I ST. JOHN 5:4-12:

Faith in the Risen Christ is set in sharp focus. Because of our faith in Him we are blessed with His indwelling presence; indeed, His very life infuses our lives.

THE GOSPEL. ST. JOHN 20:19-23:

The Fourth Gospel telescopes in this brief account a resurrection appearance of the Lord and the renewal of His commission to the apostles in His bestowal of the Holy Spirit on them. (In the Luke-Acts tradition this latter is, of course, the first Christian Pentecost. Acts 2:1-11.) The realization that the Holy Spirit of Christ is in our midst can be as genuine for modern believers as it was for our first-century forebears right after the resurrection.

PSALM 33:

To the psalmist, the Lord is the defender and savior of His faithful people over whom He watches. He is near to "the people whose God is the Lord Jehovah."

ISAIAS 40:3-5:

This is the closing section of a little book by one of the later prophets.

The earlier parts of the book contain threats and warnings of impending divine judgment on Jerusalem and neighboring nations. The book closes with this picture of the golden age to come when "the Lord has taken away the judgments" against His people and dwells in their midst.

ST. JOHN 20:19-31:

Here is the Gospel for the day (described above) plus the account of unbelieving Thomas' experience with the Risen Lord.

Easter II, April 12, 1959

THE THEME:

The Good Shepherd cares for His sheep.

THE EPISTLE. I ST. PETER 2:19-25:

The Christ who suffered for us has a shepherd's concern for those who follow in His steps.

THE GOSPEL. ST. JOHN 10:11-16:

Christ describes His mission to men in pastoral terms. He is the Good Shepherd who cares so much for His sheep that He is willing to die for them.

PSALM 145:

In the course of this great Old Testament hymn of praise, the poet

dwells on God's compassion (vv. 8-9). This brief description bears remarkable likeness to our Lord as we see Him in the Gospel records.

EZEKIEL 34:11-16, 30-31:

Here is the Old Testament counterpart to the Gospel for today. The Lord God describes His relation to Israel through the example of a shepherd.

ST. JOHN 21:1-19:

Because of the Old and New Testament emphasis on God's shepherd-like concern for His people, it is not surprising that our Lord commissions those who are to carry on His work in the world with the words, "Feed my sheep."

Easter III, April 19, 1959

THE THEME:

Your sorrow shall be turned into joy.

THE EPISTLE. I ST. PETER 2:11-17:

This passage has two principal themes—instruction to the newly baptized and encouragement in a time of persecution. The author urges loyalty to the state and righteous living. Then, he says, because of the witness of men to the qualities of Christian living, even the persecutors will come to glorify God. Times of persecution and sorrow will thus one day be supplanted by times of joy.

THE GOSPEL. ST. JOHN 16:16-22:

This section from the discourses in

St. Stephen's Church
Pittsfield, N.H.





St. John's Church, Richmond, Va. Here, on March 23, 1775, before the Virginia Convention, Patrick Henry uttered his immortal words, "Give me liberty or give me death."

the Upper Room is saying that beyond the death, resurrection, and ascension of the Lord, those who believe in Him find new hope and new life.

PSALM 68:1-20:

This passage is part of a liturgical medley of songs. It is a recitation of Israel's faith in God, who saves and delivers His people. Verses 11-14 describe God's activity in the exodus from Egypt. Verses 15-18 tell us that God reigns in Sion after having shattered Israel's enemies. Verses 19-20 are part of still another poem praising God the giver of salvation.

Our God is He who transforms captivity into freedom and death into life.

ISAIAH 26:12-16, 19:

These verses are part of a prayer of entreaty and of faith. God has the power to transform sorrow into joy—"thy dead shall live," "dwellers in the dust . . . sing for joy." (Note that the omitted verses are quoted in today's Gospel.)

II CORINTHIANS 5:1-21:

St. Paul's discussion of the ministry of reconciliation (vv. 14-21) lies very close to the central meaning of the Christian faith. Everything

else in the New Testament might be considered elaboration—explaining the meaning of these words. Where reconciliation takes place between man and God and between man and his fellows, sadness is replaced by joy, and life has new brilliance and meaning.

Easter IV, April 26, 1959

THE THEME:

The good gifts from above.

THE EPISTLE. ST. JAMES 1:17-21:

The Epistle of St. James is composed of a collection of bits of material mostly from Jewish sources. The first half of this passage deals with the fact that all good things come from God; the second half is a preachment on self-control.

THE GOSPEL. ST. JOHN 16:5-15:

In this part of the Upper Room discourses, our Lord is promising the disciples that He will send them the Holy Spirit. Truly this is the greatest of all good gifts from above.

PSALM 18:1-20:

This psalm opens with a description of the God in whose strength the faithful find salvation (vv. 1-2). It is an affirmation worth learning and living by. To the psalmist, one of God's great gifts is liberty—"He brought me forth also into a place of liberty" (v. 20). All of us need the freedom of a roomy and broad place in which we can breathe, make our decisions, and work out our own salvation.

DANIEL 12:1-4, 13:

The Book of Daniel ends with visions of the last days. There will be a time of general resurrection and of judgment. Verse 2 sounds very much like St. John 5:29 and Acts 24:15. One of God's great gifts is suggested here: the life God has given each of us is an important precious thing, and He cares how we use it. He has entrusted each of us with a great responsibility. He would hardly do this if He did not believe in us.

I THESSALONIANS 4:13-18:

Here is one of the earliest statements of New Testament faith in the resurrection of those who believe in the Risen Lord.

Book Notes

Edited by Randolph Crump Miller

The Slow of Heart, by Matthew M. Warren. Harper & Brothers, 1959. 124 pages. \$2.00

The headmaster of St. Paul's School in Concord, N.H., has written a masterful book based upon Thomas Cranmer's prayer of thanksgiving after Holy Communion. Taking the phrases of this prayer as the basis for his eight meditations, he develops a sense of our slowness to accept the favor and goodness which God shows unto us. This is good Lenten reading, but it is also good for any time.

We Have a Gospel, by J. S. Brewis. Longmans, Green & Co., 1959. 120 pages. \$1.25 cloth, \$90 paper

This is the Bishop of London's Book for Lent. Written very simply and drawing primarily on the Gospel picture of Christ, it is a devotional tract which moves from the sources of the Gospel's power to the marks of a Christian. It is the author's conviction that something ought to happen to a person who becomes a Christian, even if it is only the radiance in his face, and that his way of living show the transforming power of the Gospel.

Chance and Providence, by William G. Pollard. Charles Scribner's Sons, 1958. 190 pages. \$3.50

Dr. Pollard is both a nuclear physicist and an Episcopal priest. He thinks both scientifically and Biblically. Like us, he lives in a world described and measured by science, but he also sees God's hand at work in historical events. It is his thesis that "the key to the Biblical idea of providence . . . is to be found in the appearance of chance and accident in history. . . . It has always been so throughout the whole history of Israel and the Church. What Israel perceived as a mighty act of God was to other peoples only a favorable combination of circumstances." (p. 66) The reader will find here some of the latest and best thinking in the field of scientific theory and also a sound Biblical interpretation of events. This

is an area in which high-school students are struggling, and the teacher who has mastered this book will be able to help them work out their problems.

The Hidden Years, by John Oxenham. Longmans, Green & Co., 1925, 1955. 244 pages. \$1.75

This is a low-priced reissue of one of the great novels dealing with Jesus Christ. John Oxenham delves with a reverent imagination into those years of Jesus' life about which we know nothing and ties them in with the events recorded in the Gospels. It is a beautifully told story, and we can rejoice that it is back in print, for you will never forget some of his extra-Biblical people: Zerah, who loved Jesus, Tobias the dog, and Azor who lived next door to Jesus and who tells the story. Children from about the sixth grade up, and all adults, will find this story rewarding. Be sure it is in your parish library, and make it available to your pupils.

Sins of the Saints, by G. D. Rosenthal. Morehouse-Gorham Co., 1958. 164 pages. \$2.50

Here is another little book to help you examine your sins. It is written in an easy style, almost sermonic, and it has enough anecdotes to keep you interested. It would make good Lenten reading.

Out of My Heart, by Agnes Sligh Turnbull. Houghton Mifflin Co., 1958. 158 pages. \$3.00

Mrs. Turnbull, known for many novels, including *The Bishop's Mantle*, has written a series of reflections based upon experiences in her life. They are rich in their picture of real people who have had touching, heart-warming, and tragic experiences, and out of these we begin to discover something of the resources of the Christian faith. This is far better devotional reading than most books written for that purpose, although you may wonder about the section dealing with ghosts.

Seed for a Song, by Lee Hastings Bristol, Jr. Little, Brown & Co., 1958. 244 pages. \$3.75

This is a very readable biography of Robert Nelson Spencer, retired Bishop of West Missouri. The story is worth telling, and Lee Bristol tells it well. It is full of excerpts from Bishop Spencer's sermons, writings, poems, and hymns, and from it one gets a vivid picture of this man. Humor, anecdotes, and drama appear in proper proportions; the bishop emerges as the spiritual giant that he was. He liked people, and his friendship with the rabbi, his encounter with Clarence Darrow (the atheistic lawyer), his concern for a young priest who had taken to drink, his action in saving a young singer who was on dope, his affection for his wife and daughter, make this a vital and interesting book.

The Apostles' Doctrine and Fellowship, compiled by James Cowin Caley, 1958. 426 pages. \$5.00 (order from Box 212, Coalinga, Calif.)

This is an amazing collection of sermons by 125 bishops of the Anglican Communion, based upon the days of the Church Year, plus the sacraments and rites, plus the outreach of the Church. Not all bishops are good preachers, and these sermons are uneven in their quality, but on the whole they represent the comprehensiveness of the teaching of the Church Year. What is important is that the reader gets the flavor of world-wide Anglicanism as he reads sermons by the bishops of Bhagalpur (India), Kobe (Japan), Bangor (Wales), Gippsland (Australia), Damaraland (South Africa), Argyll and the Isles (Scotland), by the archbishop of Dublin, as well as those in Canada, England, and the United States. The profits go to the missionary district of San Joaquin.

A Commentary on the Sunday Lessons, by Eric W. Heaton. Longmans, Green & Co., 1959. 600 pages. \$4.75

The Chancellor of Salisbury Cathedral here writes about the lessons for Morning and Evening Prayer for the first year of the two-year cycle in the new lectionary of the Church of England. While the selections do not parallel the lectionary in the American Book of Common Prayer, they are frequently the same or apply to other Sundays. The Trinity Season sequences are completely dif-

ferent from ours, which means that, except for those who want to follow the English lectionary in their personal Bible study, the commentary will not be relevant to us for half the year. Despite this fact, the book is recommended to anyone looking for this kind of resource. (R.U.S.)

***The New Testament in Modern English*, by J. B. Phillips. The Macmillan Co., 1958. 575 pages. \$6.00**

Many of us have become familiar with the individual volumes, beginning with *Letters to Young Churches*, of Phillips' extremely readable translation. Now they are collected in one volume. Every church school teacher should have this translation on hand to clarify passages and to make the relevance of the New Testament more obvious. Compare, for example, Galatians 5:15, "But if ye bite and devour one another, take heed that ye be not consumed one of another," (KJ) with, "But if freedom means merely that you are free to attack and tear one another to pieces, be careful that it doesn't mean that between you, you destroy your fellowship altogether!" (Phillips). The translation ranks with Goodspeed's in making use of modern idiom, although occasionally it uses English rather than American phrases.

***Jacob's Ladder*, by William Nicholls. John Knox Press, 1958. 72 pages. \$1.50 (paper)**

This is the fourth in the series of Ecumenical Studies in Worship. Developed by an Anglican writer, this theology of worship is a careful study which will be valuable to more advanced adult study groups.

***Encyclopedia for Church Group Leaders*, edited by Lee J. Gable. Association Press, 1959. 640 pages. \$7.95**

Here is a smorgasbord of Christian education, drawn from many of the significant writings of the past ten years. It gathers in one place a veritable library on the subject, frequently using sources not readily available to the average teacher. The topics covered include Christian Foundations, People Grow and Change, Leader and Group—A Team, The Purpose of Christian Education, How Persons Learn, Can a Leader Know Individuals?, How Plan to Teach, What Materials?, How Can Church and Home Work Together?, Guide Group Thinking and Activity, Worship, Small

Groups, Drama, Stories, Audio-Visuals, and several chapters on administration. Many well-known writers have contributed chapters, including Norman Pittenger, Robert Dentan, Gordon Lippitt, Jeanette Perkins Brown, Sara Little, Clarice Bowman, Virgil Foster, Reuel Howe, Lewis Sherrill, Paul Vieth, and others equally well known. This is primarily a practical book, with little theory except in the opening section. I judge that it will be a handbook for many teachers from now on.

***Invitation to Theology: Resources for Christian Nurture and Discipline*, by Allen O. Miller. Christian Education Press, 1958. 278 pages. \$4.00**

Dr. Miller has written one of those exceedingly helpful books with which many teachers will be pleased. It combines Biblical teaching and the educational responsibility of the Church in a new way which is consistent with many of the insights of the Seabury Series. Dr. Miller takes the familiar idea of the "unfolding drama of the Bible" and uses the framework of the dramatic "acts" to explain many Biblical passages and finally the worship of the Church itself. The book is full of charts which help explain the structure of what he is writing about. But chiefly here is a fresh treatment of the mighty acts of God as recorded in the Scriptures, made especially clear to the layman and applied to the processes of Christian nurture. This book is essential for every church school library and for teachers of classes from the seventh grade up.

***Jack and Jill Round the Year Book*, edited by Ada Campbell Rose. Little, Brown & Co., 1958. 339 pages. \$3.95**

A collection of stories, poems, and biographical sketches which have appeared in the children's magazine, *Jack and Jill*, over the past twenty years make up this book. It is arranged so that there is a true account of a person, several stories, and a verse or two for each month. The stories are of unequal value, but there are some good ones. Many are about people and animals; some are amusing and fanciful. The twelve biographical sketches are short, factual, and interesting. Louis Braille, Luther Burbank, Booker T. Washington, Jane Addams, Rosa Bonheur are among those whose story

is told. The stories will appeal to younger readers, the biographical sketches to older readers. Recommended for age six to ten. (Agnes Hickson)

***The Magic Meadow*, by Ingri and Edgar Parin d'Aulaire. Doubleday & Co., 1958. 55 pages. \$3.00**

The legend of William Tell and other stories and legends of the freedom-loving Swiss are woven into this fine story of Peterli, a Swiss boy of today. Peterli herded his grandfather's goats and cows to pasture in the magic meadow high in the Alps. Peterli also took his grandfather's cheeses to market in the town in the valley. It is Peterli's account of the magic meadow that opens the way for good.

The many illustrations, monochromes and full-color lithographs by the authors, are beautiful and interesting. A full-page illustration of a St. Bernard hospice is particularly charming. Recommended for ages six to ten. (Agnes Hickson)

***Men of Tomorrow*, by Ewald Mandl. Westminster Press, 1958. 224 pages. \$3.00**

Here is a source book for teachers of junior-high students. It is a new reader in the "Christian Faith and Life" series and provides nineteen stories based on events recorded in the Bible and the early life of the Church. It has a sound theological and historical slant, and it should prove a valuable supplement to any one teaching Biblical material on this level.

***Bless This Day*, compiled by Elfrida Vipont and illustrated by Harold Jones. Harcourt, Brace and Co., 1958. 96 pages. \$3.25**

This is exhibit "A" on how not to write or put together a book for children. It is a British import, but it fails completely to reach any children I know of.

There are several recent paperbacks that are particularly good. First there are five Living Age (Meridian Books) titles: *Religion in America* (\$1.45) contains essays on religious pluralism, church and state, the school question, the secular challenge, and religion and the free society by Catholics, Protestants, and Jews. Among the authors are such well-known writers as John Courtney Murray, Reinhold Niebuhr, Will Herberg, Stringfellow Barr,

ITEMS

Gustave Weigel, Abraham Heschel, and Paul Tillich. Karl Barth's *The Faith of the Church* (\$1.25) is a commentary on the Apostles' Creed according to Calvin's catechism; it is heavy going, but not too heavy for those who want to know Karl Barth at first hand; and it will also increase your understanding of Calvin. Oscar Cullmann's *Peter* (\$1.35) is a reprint, being one of the finest studies of the great apostle. It will help you to understand the whole picture of the early Church. An *Introduction to the Books of the Old Testament*, by Oesterley and Robinson (\$1.45), has been a classic for twenty-five years. Book by book, it deals with all the major problems of text and situation. Jacques Maritain's *St. Thomas Aquinas* (\$1.35) is a newly revised and translated edition of a book written in 1930. Maritain is one of the greatest Roman Catholic philosophers, and he has spent a lifetime making Aquinas relevant to the present age. He is always illuminating, and this book opens the reader's eyes to the glories of this great philosophy.

The Reflection Books published by the Association Press (\$.50 each) should also be mentioned. These are usually abridgements of books already of proved value. Some essays by Reinhold Niebuhr have been collected for the first time in *The World Crisis and American Responsibility*. Niebuhr has the ability to interpret the crisis of our times in terms of both theology and political philosophy, which makes him something of a prophet. Men and women who are concerned with the significance of the events of the past decade cannot afford to miss this book. William Muehl, another Christian interpreter of the political scene, gives us a realistic view of our responsibility as Christians in *Mixing Religion and Politics*. Hugh T. Kerr describes *What Divides Protestants Today* and then discusses what we can do about it. W. Clark Ellzey has written a valuable handbook for engaged and newly married couples entitled *Romance in Christian Marriage*. In *What Psychology Says About Religion*, Wayne E. Oates shows how religion can be psychologically healthy; he defends religion against some of the psychological attacks, and he indicates ways in which religion can serve as the way to reality and maturity. Parishes which are encouraging their people to buy books would do well to get a rack for these Reflection Books and to make the whole series of twenty-five available.

Library Week • Church and Group Life Laboratories • Conferences at Bossey, Switzerland

FIVE Laboratories on the Church and Group Life, for clergy and other professional workers in the Church, are scheduled for spring and summer. The dates and places are: May 4-16, "Miramar," Episcopal Church Center, Newport, R.I.; May 18-30, Peterkin Conference Center, Romney, W.Va.; May 25-June 6, Chandler-Haskell Training Area, Brea Canyon, Calif.; June 29-July 11, Brownell Hall, Omaha, Neb.; and July 6-18, Wabash College, Crawfordsville, Ind. The California and Nebraska laboratories will include Training of Trainers sessions. Information and application for all the laboratories should be addressed to the Rev. George L. Peabody, 28 Havemeyer Place, Greenwich, Conn.

An interdenominational laboratory will be held from April 5 to 17 at the American Baptist Assembly, Green Lake, Wis., for which application should be addressed to the Rev. W. Randolph Thornton, 257 Fourth Ave., New York 10, N.Y.

THIS YEAR during National Library Week (April 12 to April 18), special emphasis will be placed on religious reading and the development of church libraries. Why not use this occasion to revitalize your parish library, or, if you do not have a library, to get a parish group working on the project?

An excellent article, "Launching a Parish Library," appeared in the January 4 issue of the *Living Church*. The article states the importance of parish libraries: "Any effective educational program of the Church requires a group of reading Churchpeople, and the parish itself is in a strategic position to choose and supply the reading material its people need." What better reason for you who are concerned with Christian education to promote a library program for your parish?

To help you get started, the Seabury Press has set up a "Church Resource Library Plan." Membership in the plan includes automatic

receipt of "on-approval" copies of all Seabury books suitable for parish libraries, free leaflets to help the librarian organize the library, posters and bulletin-board material to help in promoting the use of the parish library, book lists, and other aids. Write to The Seabury Press, One Fawcett Place, Greenwich, Conn., for the brochure describing the "Church Resource Library Plan."

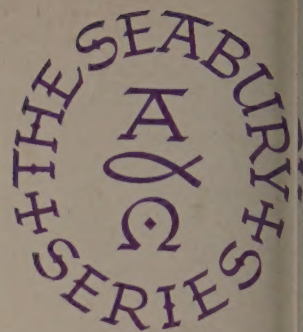
THE Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, will be the preacher on the Episcopal Radio Hour on Easter Day. The speaker on the nine succeeding Sunday mornings of the fourteenth annual Episcopal Hour will be the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia.

THE "List of Scripture Passages in the Book of Common Prayer," which appeared in the November issue of *FINDINGS*, has been reprinted and is available free, in any quantity, from Miss Lucy Holmes, The Seabury Press, Greenwich, Conn. The list may be pasted inside the covers of the pew-sized or larger editions of the Prayer Book.

CHURCHMEN who will be in Europe this year are urged by the Adult Division to consider study at the Ecumenical Institute at Chateau de Bossey in Celigny, Switzerland. Among more than a dozen conferences scheduled for the spring and summer months are these: a course on Bible study for lay men and women, June 15-28; for missionaries and pastors on "The Mission of the Church in Conditions of Rapid Social Change," July 1-15; and for the laity, "Christian Unity and Commitment in the World," July 20-31. A descriptive list of all conferences is available from the Adult Division, 28 Havemeyer Place, Greenwich, Conn.

NEW

Seabury



Vacation Church School Courses

The first two publications in this completely new series of vacation church school courses are now ready. Based on more than two years of experimentation in the field, these publications provide an over-all leader's book and a book for the primary course. Additional courses will be published in 1960 and 1961, making the series complete.*

WEEKS OF GROWTH

Basic Book for All Vacation Church School
Leaders

A "how-to" book for teachers, observers, and administrators, presenting basic techniques and theory, projects and activities, for all grades in the vacation church school. Illustrated, 112 pages, Paper, \$2.10

GOD IS GREAT GOD IS GOOD

Course Book for Teachers of
Primary Children

Specific helps—suggestions for daily session plans, a variety of projects for class use—to aid the teacher in developing the child's growing experience of God's majesty and power, God's concern and loving care.

64 pages, Paper, \$1.90

*The April issue of **FINDINGS** will list recommended vacation church school materials for grades three through six.

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